

SHOW HAKARAS HATOV TO OUR SHUL PARTICIPATE IN OUR MISHLOACH MANOS PROJECT

See page 9 for details



OUR BELOVED RABBI SOKAVA REBBE

בס"ד

BET Journal

BRINGING EVERYONE TOGETHER
"E Pluribus Unum"
Latin for "Out of Many, One" - Achdus



בית מדרש אור חיים BAIS MEDRASH OHR CHAIM COMMUNITY LEARNING CENTER

UNDER THE LEADERSHIP OF RABBI AARON LANKRY
18 FORSHAY ROAD, MONSEY, NEW YORK 10952

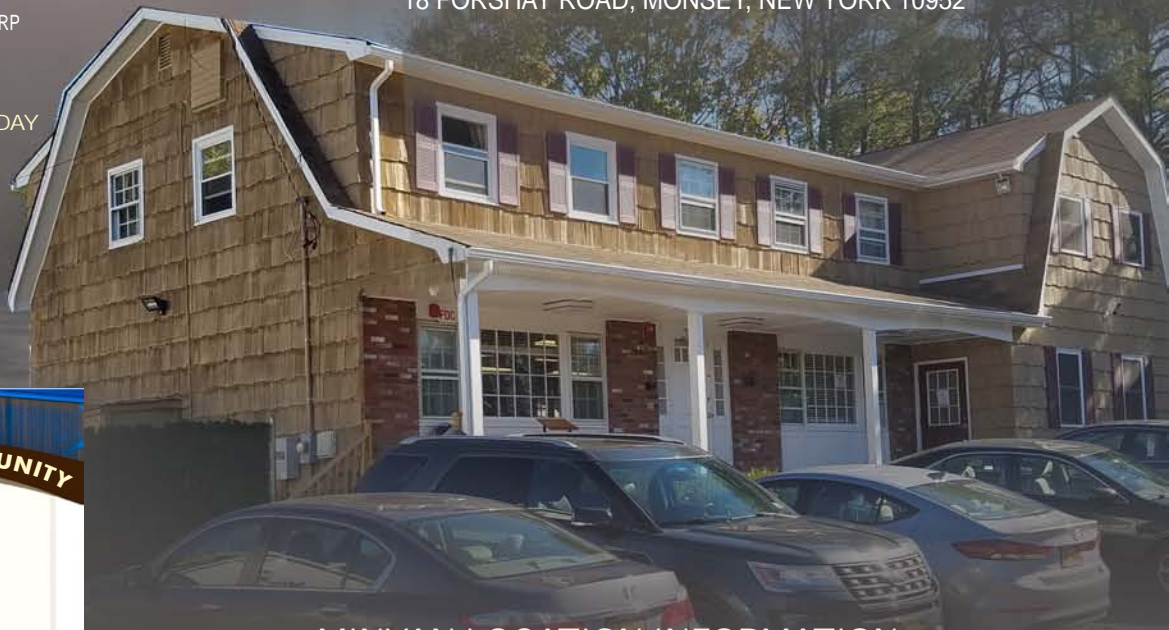
SNOWTUBING HAS BEEN RESCHEDULED FOR THIS MOTZEI SHABBOS FEB.17TH IMMEDIATELY FOLLOWING AVOS UBANIM ALL PREVIOUS RESERVATIONS WILL STAND.



AVOS UBANIM
MOTZEI SHABBOS AT 7:00 SHARP

NEW DAF YOMI FOR THE SHABBOS DAF EVERY FRIDAY AFTER 12:40 MINCHA BY RABBI COREN

PURIM SCHEDULE BROCHURES ARE IN THE SHUL



MINYAN LOCATION INFORMATION

The following weekday Shachris Minyanim will be held in the 18 Tent only
8:30 - 9:30 - 10:30

SHIURIM FOR ENTIRE COMMUNITY

RABBI YY JACOBSON WEEKLY CLASS

Separate Seating

SHABBOS
9:00 AM - CHASSIDUS AND SERMON BEFORE MUSAF 20 FORSHAY RD
OPEN FOR MEN & WOMEN

TUESDAY
TUESDAY MORNING
9:30 - 10:30 AM SHARP - 20 FORSHAY RD
FOR WOMEN ONLY



OUR BELOVED RABBI
SOKAVA REBBE

Dear Kehilla,

BET Parashat Teruma

So much of our daily life as Torah Jews revolves around the lacking of the Bait Hamikdash and the hope of BE"H the rebuilding of the Bait Hamikdash. So much so that at the highlight of a persons life, under his chuppah, we break a glass to illustrate that no joy is complete without the Bais Hamikdash. As we look deeper we understand that the Bait Hamikdash is a result of sin. It is because of the sin of the egel hazahav that we received the Bait Hamikdash in order to make rectification. Imagine what the world would of been like without the Mishkan or the Bait Hamikdash. How would we end our chuppas? What kind of world would we live in without the need of a Bait Hamikdash? One second -we don't have a Bait Hamikdash now, are we in the

same situation?

What is also challenging is that the eigel hazahav was one action done with one item. Additionally it was only a part of the nation that worshiped it. Yet in the rectification of the eigel, the Beit Hamikdash, we have many parts and all kinds of utensils and forms of worship. How does this make sense? We should have one action or similar activity to reverse the sin of the agel. Why so many different kinds of Avoda?

Once upon a time there was a king who had a very stressful day. He requested from his guards to send over his adviser. It took time for the guards to locate the whereabouts of the king's adviser and by then it was late at night. The messengers of the king banged hard on the door but there was no answer. The adviser was not responding because he was tired and did not want to go to the king. The guards broke the door down and grabbed the adviser out of bed. Attempting to escape, the adviser knocked the guards torches out of their hands and began to run in the cover of darkness. The guards managed to grab him and put him in jail. At the trial the king declared that his violation was only for knocking over the torch in the hands of the messengers and he received a minimum fine. The next time the adviser met the king he asked, "why were you so easy on me and not have me killed for what I did?" The king explained that knocking the torches was the only real violation because at that moment you were not feeling

close to me due to your extreme tiredness. Now that you feel better you will be ready to continue our special relationship.

The sin of the golden calf was one action and one way of worship but it was done with 3000

different reasons and intentions. The root of all the actions however, were a feeling of distance from Hashem. The "why" we were feeling that way has 3000 different ways. To truly rectify the actions and the reasons we needed a Bais Hamikdash that will have so many types of Avodah (worship) so that it will encompass all the different types of reasons and feelings of distance from Hashem.

A world without the Bais Hamikdash would be a world where within ourselves we would feel that outstanding bond and closeness to Hashem. Being that we are who we are, we need that external infusion and tools to assist us in reaching that level of closeness. We hope and daven for the return of the Bais Hamikdash so we can live in a world of unity with our Father in Heaven, Amen.

**SIMCHAS HACHAIM :
OUR MOST PRECIOUS POSSESSION.**

The definition of SIMCHA is;

- 1) Identifying & focusing on the good things that we have.
- 2) Knowing that the source of it all is HASHEM & being thankful to him for everything.

Have a happy & deLIGHTful Shabbos.
Avi Weinberg
Contact us at
Happinessbyaviw@gmail.com

SHUL SCHEDULE



SHABBOS ZMANIM

EARLY MINCHA ON FRIDAY AFTERNOON at 12:40 & 1:30

SHABBOS NIGHT / DAY	Candle lighting	5:13pm	SHABBOS DAY / Evening	Shachris Bais Chabad	10:00am - 20 Forshay
	Mincha Tent	5:23pm		Mincha	1:45pm
	Shkiya	5:31pm		Pirchei - Bnos	2:00
	Mincha Bais Chabad 20 Forshay	5:41pm		Daf Yomi	4:25pm
	Shachris Vasikin	6:15am - DAF YOMI SHIUR		Mincha Shalosh Seudos	5:10pm
	Shachris	8:00am - Kiddush		Shkiya	5:33pm
	Shachris	9:15am - 18 Forshay		Maariv	6:13 & 6:18pm

SHACHRIS
20 Minutes before Neitz
S 6:26 | M 6:25 | T 6:24 | W 6:22 | T 6:21 | F 6:19

MINCHA & MAARIV
12 Minutes Before Pelag
S 4:14 | M 4:15 | T 4:16 | W 4:17 | T 4:18

12 Minutes Before Shkia
S 5:22 | M 5:23 | T 5:24 | W 5:25 | T 5:27

FEB.18 – FEB. 23
NEITZ IS 6:46 am - 6:39 am
PELAG IS 4:26 pm - 4:30 pm
SHKIA IS 5:34 pm - 5:39 pm

סוף זמן
קריאת שמע
MAGEN AVRAHAM
8:53 AM – 8:49 AM
GRA- BAAL HATANYA
9:29 AM – 9:25 AM

WEEKDAY MINYANIM

WINTER '17-18 חורף תשע"ח

שחרית		מעריב	
כתיקין	20 Forshay ↑ 30 min/20 min before Neitz	AT פלג	18↓ Repeat Krias Shma after nightfall
6:15AM	18 Forshay ↓ Mon-Fri	AT שקיעה	18↓
7:00	18↓	10 MIN. AFTER שקיעה	18↑
7:30	20↑	30 MIN. AFTER שקיעה	18↓
8:00	18↓	60 MIN. AFTER שקיעה	18↓
8:30	18↑	7:30	18↓
9:00	18↓	8:00	18↓
9:30	18↑	8:30	18↑
10:00	18↓	9:00	18↑
10:30	18↑	9:30	18↑
11:00	18↓	9:45	18↓
		10:00	18↓
		10:30	18↓
		11:00	18↓
		11:30	18↓
		12:45AM	18↓

מנחה

12:30PM	18↓
1:00PM	18↓
1:30PM	18↓
2:00PM	18↓
2:30PM	18↓
3:00PM	18↓

מנחה ומעריב

12 MIN. BEFORE פלג	18↓
12 MIN. BEFORE שקיעה	18↓
AT שקיעה	18↑
20 MIN. AFTER שקיעה	18↓
50 MIN. AFTER שקיעה	18↓

↑ Upstairs
↓ Main Floor

FOR MORE INFO: www.18forshay.com // ohrchaim18@gmail.com



BY SHALOM BER MUNITZ

THE TRUTH IS...

My father¹ said: Truth is the middle path. An inclination to the right, to be overly stringent with oneself and find faults or sins not in accord with the truth, or an inclination to the left, to be overly indulgent, covering one's faults or being lenient in demands of avoda out of self-love - both these ways are false.

====Hayom yom 27 Adar I

1. The RaYyatz quoting his father, the RaSHaB

Mishpatim-Teruma

How Can We Download Hashem's Presence in Our Hearts

Last Shabbos we posed a question that many ask: Why would the Torah in Parshas Mishpatim begin with laws that seemingly do not apply to us, especially based on the Gemara in Kiddushin? I mentioned a fascinating question that Rav Yitzchok Zilbershtein discusses regarding a master who knocked out his servant's gold tooth. An argument followed as to the ownership of the tooth with the master claiming it was his since everything a servant owns belongs to the master and the servant claiming that the tooth was his since he was in the midst of being released from servitude at the time the incident took place.

We pointed out that there is a similar case in Masseches Sofrim where Avraham Avinu, who is described as a giant, seems to have gotten into an argument with his servant, Eliezer, who was also quite a large man and who, according to Chazal, happened to be Og the king Bashan. Avraham gave Eliezer a certain scare and it caused his tooth to fall out. Avraham took possession of the tooth and used it to make himself a bed. This is indeed quite a peculiar story and although it sheds light on our question of ownership, we reject it as proof since it wasn't a direct analogy.

The main point is that the laws of slavery seem to take a big part in the intro of Mishpatim and this calls for some clarification. We explained that based on a Yerushalmi (see Nishmasin Chadesin) a Jewish slave is exempt from reciting Shema Yisrael because the objective of Shema is to accept the yoke of our King and when a Jew is enslaved his focus of servitude to Hashem is weakened. From here we learn that we are all in some way enslaved. Indeed, we are slaves to our phones and other devices, but more importantly to the limitations that we create and establish for ourselves. It is true that in some ways staying a slave affords a person a certain sense of security and in fact some people get so comfortable with darkness that they have a hard time emerging from their comfort zone.

Since our objective in life is to connect to Hashem and to become conscious of His presence within ourselves, how do we draw the presence inside? Yes, we have a holy neshama but Hashem can remove His presence from us should we engage in wickedness and other types of immodest behavior. We must therefore build the place where He will want to join us. This is what the mishkan represents in Parshas Teruma and why so much detail is provided in its structure and that of the other items to be placed inside. Our job is to be our own interior decorators and work on our negative traits and on the limitations we have constructed in our lives. This is what many of the mitzvos in Mishpatim discuss-- returning a fallen donkey despite to rightful owner even if it belongs to one of our enemies; being sensitive to widows and orphans and many more examples which highlight our compassions and sensitivities. Hashem provided us with these mitzvos in order to make us worthy for Him to enter our personal Temple.

The secret to our success is having a strong determination to accomplish these goals. We base this reasoning on several sources. The Chovos Halevavos tells us that the first step of Bitachon is to know that Hashem loves us and He wants us to be successful in purifying ourselves so we can be worthy of our connection with Him. There is an amazing proof to this concept in the Gemara in Masseches Kesuvos which recounts the story of Rabbi, the prince of Israel, who had made a shidduch for his son. The agreement stipulated that Rabbi's son would first learn in yeshiva for 12 years before getting married. The plan changed very quickly, however, when the chatan saw his future wife and asked that the years of learning be cut in half. Everyone agreed but it soon became even more embarrassing when, after seeing his future wife again, the son asked that they get married immediately. Certainly, the Rabbi was ashamed at his son's behavior. But instead of losing his composure he saved the day by telling his son the following incredible words: "You don't need to be embarrassed because Daas Konach yesh bach, you are just like Hashem. Hashem also said, 'build a temple when you, the Jews, enter Israel.'" But He changed his mind because He couldn't wait either."

The Maharsha says that this gemara gives us a very clear insight into what the mishkan was all about. It was and is primarily about Hashem's presence residing inside of the Jewish people collectively and individually. We must simply do our part in creating a welcoming environment.

Good Shabbos.



Amongst the many things people talk about regarding the Super Bowl, is how much companies charge for commercial advertising. From this past year's Super Bowl the cheapest Super Bowl ad had an airtime rate of more than the Eagles' starting QB makes in a year. The cost of one 30-second advertisement was a whopping 5 million dollars! And that's not counting the production costs, which can add hundreds of thousands of dollars to that!

Try to imagine how much time and effort goes into the preparation of such an investment. The script, the actors, what music they will have in the background. It's amazing how these companies expect to make over 5 million dollars in sales from just 30 seconds of people sitting around the TV.

Now every company has their unique way of reaching out to their audience. But WHY is it that every company that sells items - whether it's expensive electronics, fancy cars, or even burgers and wings - they all mark up their pricing to end with .99 or .95?

It may seem silly to price items one cent short of a solid dollar, especially when taxes will make the overall cost more than a dollar anyway. Ending a price in .99 is based on the theory that, because we read from left to right, the first digit of the price resonates with us the most. That's why shoppers are more likely to buy a product for \$4.99 than an identical one for \$5 the item that starts with a 4 just seems like a better deal than the one that starts with 5.

Additionally, the .99 alone serves to make an item appear to be on sale, according to the article "Mind Your Pricing Cues," published in the September 2003 issue of the Harvard Business Review. Price-conscious consumers have become conditioned to believe that they are getting a good deal when they buy something with a price ending in .99 - even if the markdown is minimal.

Think about it,
Yehuda Grodtko

"Preserve your Past for the Future."

Everyone has a story but it is not always easy to tell it. Rekindling old memories can be difficult and many people hesitate to delve into their past and face experiences that have been buried for so long. By not providing glimpses into the past, we are depriving the next generations the knowledge and understanding of their inherent historical make-up.

Let Precious Legacies interview you in a professional and dignified manner. I will then write up your story and prepare it for publication. Your involvement will be an integral and vital part throughout the process.

This is a wonderful gift for someone's 70th or 80th or 90th birthday.

Cina Coren
972 547576250
Precious Legacies
<https://cincore.wixsite.com/website>



New schedule in Rabbi Coren's Office

5:30 to 6:00	Minhag Yisroel Torah
6:25 to 7:25	Daf Yomi
7:30 to 8:00	Shachris
8:00 to 8:20	Tamid
8:20 to 9:00	Megilah
9:00 to 10:00	Daf Yomi
10:00 to 10:30	Mishna Berura
10:30 to 11:00	Pirush Tefilah



Fasting during Sheva Brachos

By: Rabbi Berach Steinfeld

The question arises if a person gets married the week of Purim or the week of Asara Beteves and the fast day falls out in middle of his or her Sheva Brachos does the person need to fast?

The Ritva in at the end of Meseches Taanis says that if a Chosson has one of the four fast days fall out during his Sheva Brachos he should fast. This is in spite that Sheva Brachos are his Yom Tov and a Yom Tov is always celebrated by eating nevertheless since this Yom Tov is a private Yom Tov and the fast is a public fast especially if the fast is for Yerushalayim which the passuk says "Im lo.. es Yerushalayim.. Rosh Simchasi. The Biur Halacha in siman taf kuf mem tes brings this Ritva and says that this Ritva is not a contradiction to what it says in siman taf kuf nun tes that one who is making a Bris fasts but does not complete his fast. Despite the fact that a Bris is also a private Yom Tov. The answer is that regarding the Bris we are dealing in a case where Tisha BeAv fell out on Shabbos so it was pushed off to Sunday, whereas in the case of the Chosson the fast day is on that day. We see from the above Biur Halacha that a Bris and a Chosson will have the same din as far as a fast goes.

The Kaf Hachaim in siman taf kuf mem tes seif koton tes brings down beshem the Bais Dovid that argues on the Ritva and says that a Chosson should not fast during Sheva Brachos as his Yom Tov is greater than a Bris. A Bris is only docheh the taanis when the taanis is a nidcha but a Chosson is docheh the taanis even if it is not a nidcha. The Kaf Hachaim says that the Magen Avraham in siman taf kuf nun seif koton vov holds like the Ritva that if the chuppa takes place when it is still the day of the taanis the chosson can't drink from the cup of wine till night fall. Interesting to note the Rema write in the name of the Trumas Hadeshen in siman kuf nun vov that the Chosson should say aneinu before he goes to the chupa thereby he will be able to drink from the kois even when it is still day. The Mishna Berura explains that if it is a taanis tzibbur he can't break the fast when it is still day whereas a Chosson that is fasting on the day of his wedding can break the fast early to drink from the cup of wine as it is a private fast.

The Gra which is quoted in the Shaarei Tzion siman taf resh peh vo seif koton zayin says that a Chosson does not fast any of the fasts even if the fast is not a nidcha.

Regarding Taanis Esther there is reason to be more meikil as it is not one of the fasts we fast as a zecher to the Bais Hamikdosh and Yerushalayim. The Pischei Teshuva brings down in the name of birchas Yaakov that a Chosson should not fast on taanis Esther.

The Kitzur Shulchan Aruch in siman kuf mem alef seif bais says that a Chosson should not fast taanis Esther during sheva Brachos but he should pay back the fast at another occasion.

A Chosson who does not want to fast has on whom to rely on. A Chosson who wants to fast has on whom to rely on. Whatever the Chosson does the main thing is that he should have good Mazel.

Terumah

A list of raw materials necessary for building the Mishkan was presented to the Bnai Yisroel: gold, silver, copper, wool dyed sky-blue, dark red, and crimson, linen, goats wool, ram skins, acacia wood, oil, spices, incense, and precious stones. The Ark is described in detail.

The cover of the Ark and the Cherubim are detailed. The weight of the cover alone, without the Cherubim, is between 150 lb. and 2500 lb. of pure gold! The Shulchan - Table and the Showbread are described.

The Menorah and her utensils are described. Her weight was 1 Talent = 3000 Shekels = 150 lb. of pure gold. The basic structure of the Mishkan, consisting of beams, decorative materials and leather coverings, is outlined.

The Paroches- dividing partition separating the Holy of Holies from the rest of the Mishkan is described.

The ramped, copper, Mizbeach is described. The outer enclosure surrounding the entire Mishkan is described.

Haftorah:

Melachim 1 , 5:26-6:13

Our Haftorah starts with the mention of Shlomo Hamelech's Great wisdom. We continue with Shlomo Hamelech and Hiram, King of Tyre (Located in what is Lebanon today) having a peace treaty. Shlomo Hamelech recruits 30,000 men to work in Lebanon. He rotated 10,000 at a time. He sent each man up to Lebanon for one month and then they got to stay home for two months. There were 150,000 men working on the Temple with 3,300 supervisors. They started with moving huge stones to build the foundation of the Temple. We learn that 480 years after the Exodus and in the fourth year of Shlomo Hamelech's rule (he was 16 at the time) he started building the temple.

The temple, which Shlomo Hamelech built, was 60 cubits long, 20 cubits wide and 30 cubits high. A cubit is roughly 18". The text continues with additional specific information as to how the Temple was built. Once the temple was finished Shlomo Hamelech paneled the temple with cedar boards and planks. The Haftorah concludes with Hashem's promise to Shlomo Hamelech, "As for the temple you are building, if you follow my Torah I will keep my promise that I made to you and your father King David, I will dwell among you and I will not abandon you".

The 7th of Adar

The 7th of Adar (which this year will be Thursday February 22, 2018) marks the Yartzheit of Moshe Rabbenu, and there is a custom among many to observe a fast on this day. The custom to fast on 7 Adar is mentioned already in the Shulchan Aruch (Orach Chaim 580:2). The rationale behind this custom is the fact that it is customary to fast on the Yartzheit of one's primary Rabbi, as the Mishna Berura cites (in 568:46) from the Shela that one is obligated to honor his Rav Muvhak even more so than his parent, and thus just as it is customary to fast on a parent's Yartzheit, it is appropriate to fast on the Yartzheit of one's Rabbi, as well. Moshe Rabbenu is, without question, the Rav Muvhak of the entire Jewish people, and it is therefore appropriate to observe a fast on his Yartzheit, 7 Adar.



פרשת תרומה

מצויאות הארון מהות התלמיד חכם

הדבר פלא עד מאוד, הארון היה צפוי בזהב פנימיותו עץ ושוב צפוי זהב, ודרשו חז"ל ללמדנו שתוכו כבדו ללמדנו שתלמיד חכם יהיה תוכו כבדו, וכן בגוף הארון היה בדים בצדדים לשאת את הארון, ומפורסמים דברי רז"ל בסוטה (לה), שהארון נושא את נושיו, ויש להבין מהו הבדים ולמה הם מכוונים, וצריך ביאור.

והנה בסוטה (שם) מבואר שהיה בזיון במה שעוזא ניסה להחזיק הארון ונענש, שהיה לו לעשות קל וחומר שמה הארון נושא את נושיו, את עצמו לא כ"ש, ויש להבין מה היה עומק חטאו בזה, וכן מבואר שדוד המלך כרכר ופזז לפני התורה, עד כדי שמיכל חישה כן לבזיון ועל זה נענשה שלא היה לה ילדים עד סוף ימיה, וכן דבר זה צריך לבאר בסיוור השו"ט בין מיכל ודודו המלך בזה.

ובס"ד ביאור הענין בכח הציבור יש לומר, שהרי מוצאים שתלמיד חכם הרמב"ם מביא בפרק ה' מהלכות דעות יש לו הנהגות אחרות מסתם אדם, כגון צורת דיבורו והתייחסותו לבני אדם, ויש להבין מהו בתלמיד חכם שמוכרח הוא לנהוג אחרת בעצם מצד מצויאותו, ואמר אחד הבחורים שיחי' עמו"ש בפשטות משום שזה חילול ה' וממילא צריך שינהג אחרת, אולם יש לבאר בעוד עומק ההבנה.

והיסוד שתלמיד חכם שעוסק בתורה אזי ממילא כל מצויאותו היא מצויאות אחרת כל מערכת העיכול שלו אחרת כל ראייתו אחרת כל דיבורו היא אחרת כל מערכת חושיו הוא אחרת, וזה משום שמציאותו מצויאות של תורה משום שעוסק בה תדיר, ולכן דעתו דעת אחרת הידוע בשם דעת תורה, וזה הפירוש שתוכו כבדו, ולכן הרמב"ם מביא בהלכות דעות הנהגות שלו שהם מוכרחים מצד מצויאות עצמיותו שמי שיש בו תורה מצויאותו מצויאות אחרת.

וזהו שלומדים מהארון שתוכו היה עץ לא להכביד על נושאיו מצד מצויאותו של התורה, ולכן מחמת שדבר שהוא רוחני אין לו מצויאות מגושמת ועוד יותר שאינו לוקח מקום כלל וכלל, שכולה רוחנית ואין בה שום ממשות, וממילא נענש עוזא שחשש שיש מצויאות של ממשות וגשם בעצם חפצא של הארון וממילא נענש שזה מפקיעה כל מהותו של התורה הקדושה של ידי התורה נעשים רוחניים בתכלית עד שמופקעים ממערכת המגושמת.

וזהו שדוד המלך רקד ופזז וכרכר לפני התורה בצורה בזויה לכבודה של התורה להראות שרק על ידי ביטול החומר והגשם המגושמת שייך להשיג כלים רוחניים, ומיכאל במובן מסויים חששה לכבודו של מלך ישראל אבל הטעות היה שעצם חפצא של כבודו היינו אך ורק כבודה של ה' כמו שמרחיב הרמב"ם בסוף הלכות לולב ואכמ"ל.

אולם בדי הארון שהם תומכי תורה כתב בפורת יוסף מובא בספר שדה צופים סוטה לה. שהבדים אין זה סתם תמיכה חד פעמית אלא שכמו התורה היא תדירה כן תומכיה צריכים להבין שחיותם ומקור הצלחתם היא אך ורק בזה שהם תומכים בתורה ומוסדותיה, ועכשיו שזה ריש חודש אדר יש לומר שזה שהישיבות צריכים לשלוח את הבחורים לבתי הנדיבים זה דבר אחד, אבל יש לנדיבי עם להבין שזהו רק אופציה להם שייכו לתמוך בחיי נצח ומקור הצלחתם, כמו שאמר לי ידידי ר' י.מ.ס. שליט"א "שקלים" גימטריה 480 כמנין "תלמוד" ללמדנו שאם יש תלמוד יש קמה היינו שקלים.

שבת שלום ומבורך
דוד יהודה פיינסטון
ישיבת יורה דעה ליברטי

Parshas Trumah

The Knowing Heart

At the beginning of this week's Parsha, Hashem asks Klal Yisroel to participate in the construction of the Mishkan; the Tabernacle and all its furnishings.

Our donations, Hashem tells Moshe Rabeinu, must be given with a generous demeanor, Mikol Ish Asher idvena Libo..

No regrets whatsoever- straight from a willing and happy heart.

The Mishkan was to be home to the Shechina; Hashem's holy presence, a shining light of all that is good in this world. In order to build such a structure, our intentions must be pure.

Only by giving with a heart full of happiness can we such a source of goodness be sustained.

There is much to talk about when it comes to tzedoka in this generation. Charitable giving in our community and its ramifications have taken on mystical, almost superhuman dimensions.

Every businessman has his personal story, every family their tale of goodness and heavenly payback from a particular chesed or tzedoka they performed.

And this is the way that it should be. The energy that powers our world, the fuel that drives our passions, is made from the sparks that emanate from doing good for others, from the building blocks of care and concern, both monetary and otherwise for those in need.

Some stories serve to highlight this point and the following true anecdote is no exception.

Dr. Arthur Miles was a highly successful heart surgeon who had built a large health center with hundreds of employees serving an oft neglected area in the southeast corridor. But when his father passed away, Dr. Miles was only 10 years old and his mother struggled mightily to support the family.

Sinking steadily into the depths of poverty, one day he awoke to discover that there was no more food left, no breakfast or lunch for the 10 year old child to bring to school.

His teary eyed mother handed him a sugar cube, saying it would hold him until the afternoon when she promised to greet him with a nutritious meal.

The doctor sighs as he relates that the sugar cube only served to make his hunger grow stronger.

At recess time, young Arthur fearing he would pass out resolved to walk into town, and knock on the nearest door, in order to avoid asking his classmates for food.

At least in town he would not be embarrassed and surely, he thought, any homeowner would have mercy on him answering his request for a single piece of bread.

Knocking on the door that said "Morris Jackson" in town, young Arthur Miles felt desperate and scared-

He conjured up images of "Mrs Jackson" a big and overbearing woman answering the door- he would just take the bread she offered and run back to the classroom.

There was no answer after he knocked the first time ...

He knocked again, clinging onto what seemed to him to be the last seconds of his young life...

Suddenly, he said " the door was answered by a pale girl around my age with a bright smile on her face."

The girl asked me- "Who are you? I thought it was the mailman who was knocking"

Thrown off guard, I answered " I am thirsty"...I was too embarrassed to ask for bread- maybe she learned in my school!"

"Would I be able to have a glass of water?"

"In our house we drink milk in the morning, she answered with a smile"

Hurrying to the kitchen, she returned with four cookies and a full glass of milk.

"In our house we drink milk with cookies," she informed me with a smile that seemed to glow, lighting up the room.

"My name is Roslyn," she said. "What's yours?"

I was embarrassed to tell her my name and instead asked her, "What are you doing home at this time of day?"

"I am sick," she replied and I gobbled up the last cookie, wishing her well as I ran off quickly back to my classroom.

Years passed and I graduated with honors from a prestigious medical school soon parleying my earnings to found what is now one of the largest medical centers in the country.

But I would never forget little Roslyn Jackson and her kindness that day.

I eventually married a doctor and we raised three beautiful children.

Overseeing the daily patient roster was my trademark and even though I was a heart surgeon of note, I still took the time to review all the various complex cases in every department.

One morning a file marked Roslyn Jackson was sitting on my desk when I arrived.

Even though many years had passed, that name triggered memories that flowed like a raging river through my mind.

I asked the nurses to show me where Roslyn Jackson was, which room was she located in?

Arriving at Roslyn's bedside, I could not immediately recognize her to be the girl who helped me many years ago.

Before me lay a very pale almost lifeless woman hooked up to the many machines keeping her alive.

When I asked her where she came from (she answered - the name of my old neighborhood) and her father's name (she said Morris), I thought I noticed a glimpse of the famous smile she wore many years ago...

From that moment on I resolved to stay on top of her case until she recovered.

I ordered the best care for her, she was to have round the clock private nurses and the best doctors money could buy.

She was now my personal patient and I was to be advised of my staffs every move.

When Roslyn recovered, I was thankful beyond words.

Asking for the bill that morning, Roslyn was given a bill for \$73,000.. but underneath the charge was a single hand written line.

"The entire bill has been paid for with one glass of milk and four cookies, over 50 years ago."

As Shlomo Hamelech says in Koheles; "Cast your bread on the waters and you will find it many days later."

We do one action here but the waters of life carry this act downstream, repaying our kindness many years later.

Chesed and tzedoka really do have mystical, superhuman powers. These powers transform our lives and the lives of others.

We can see this at work both in our community and in our own life stories.

Hashem is telling us- as we build the our lives, our own Mishkan, we should not hesitate to reach out to others and break the barrier of self-absorption.

A heart that gives is a heart that thrives.

A life of giving is a life worth living.

Good Shabbos!

Erev Shabbos Plag MInyan for Mincha & Maariv
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The Id, the Yid, and the Super-Ego

The Three Layers of Self

The Jew and the General

A Jew ends up sleeping in the same cabin as a Russian General of the Czar's army. He tells the conductor to wake him up at 4:00 a.m. so he can get off at his stop. He is awakened at the proper time, yet due to the darkness he mistakenly puts on the cloth of the general instead of his own.

When he arrives home, his wife asks him if everything is all right with him. When he takes a look in the mirror and sees that he is wearing the general's uniform, he tells his wife, "It seems like the conductor woke up the general instead of me."

Three Arks

The holiest article in the Tabernacle that the Jewish people constructed in the desert was the Ark, which housed the Tablets of the Ten Commandments. In this week's portion (Terumah), the Torah commands the Ark to be made of acacia wood and to be covered within and without with gold.

To fulfill this stipulation the Jews made three boxes, tucked into each other. The larger visible box was made of pure gold. Inside it, they placed a box of acacia wood. Then a second golden box was made and it was put inside the wooden one. Thus, the middle wooden box was covered with gold inside and out.

But why did they need to build three arks in order to fulfill this condition? Why could they not build one ark of wood and plate it inside and out with gold?

Three Layers of the Soul

Gold is an inanimate metal, while wood belongs to the botanic world of growth and development. On the other hand, wood has nothing of the brilliant glitter and splendor of gold. And while wood may be developed into a magnificent structure, it can also -- unlike gold -- deteriorate and rot.

Kabbalah and Chassidism teach that the psychological structure of every human being consists of three strata, one beneath the other: The deepest, often invisible, stratum is the quintessential

level of the soul that may be unknown even to man himself. Then there is the conscious personality -- including all of our feelings, moods, instincts and desires. Finally, there is the layer of behavior -- the active thoughts, words and deeds we express and carry out during our daily encounters and interactions.

The three arks that the Jewish people constructed three millenia ago in the Sinai desert represented these three dimensions of the human structure. The most inner ark, made of pure gold and tucked inside the other two arks, reflected the most inner dimension of the soul, which can be defined as "pure gold." This is the Divine, spiritual essence of our identity, displaying a brilliant luster of sacredness, integrity and love.

Just as gold coming from the inorganic world is not subject to real change, so too the golden essence of the human soul cannot be altered. No matter how much we were abused or we abused ourselves -- the core of our consciousness remains a piece of gold.

The middle ark made of wood reflected the more visible conscious personality of the human soul. Just like wood, our feelings and attitudes go through many changes during our lives. We may develop and refine our "wooden" character so that it becomes exquisite and beautiful, or our personality may grow rotten and putrid.

Our "wooden" self usually vacillates between extremes. At times we may feel idealistic, virtuous and spiritual, but at other times we find ourselves consumed by bleak emotions, negative cravings and dark ambitions. We just feel rotten and decayed inside.

Finally, the third and outer ark, conspicuous for all to see, was made of pure gold. This reflected the Torah's blueprint for the most external stratum of the human structure -- man's behavior.

Though we may feel our personalities to be torn inside and harboring within them dark and gloomy demons, we ought never allow ourselves to succumb to these forces and grant them permission to dictate our behavior. We need to remember always that even while our conscious moods may gravitate toward decadence, our essence remains pure gold.

This is Judaism's fundamental code of human behavior. Even while you feel selfish, unholy and obnoxious inside, your behavior -- what you do, how you talk and how you think -- ought to reflect the beauty and splendor of your innate G-dliness and holiness.

The Gift of the Tanya

This was one of the primary contributions of Rabbi Schneur Zalman of Liadi in his classical Chassidic work, the Tanya (published 1796 in Russia). Generally speaking, the writings of ethical Judaism before the Tanya differentiated between the Tzaddik (the righteous man) whose heart and deeds were perfectly pure and holy vs. the Rasha (the sinful man) whose heart and deeds were blemished and wicked. Many people, of course, were situated somewhere in the middle of the two extremes, always feeling unfulfilled because they fell short of reaching the state of the ideal human being -- the spiritually perfected Tzaddik.

In the Tanya, Rabbi Schneur Zalman placed as his ideal human being a new spiritual model whom he called "the Benoni," or "the possible man." The Benoni is a man whose inner character often resembles that of the Rasha, consisting of the good/evil dichotomy that is the original natural state of every human. But the Benoni's behavior is as flawless as the Tzaddik's.

Rabbi Schneur Zalman taught that there is no need, nor is it even a possibility for most people, to have all of their three "arks" turned into pure gold. It is not tragic if our middle "ark" forever remains torn and dichotomized. Yet, notwithstanding this eternal dichotomy, our behavior, our active thoughts, words and deeds, ought always to reflect our innate G-dliness and spirituality. G-d did not desire holy people doing holy things; He desired unholy people doing holy things.

Do not make the error of the Jew sleeping on the train. Do not confuse who you are with what you are wearing. It is a sad error to allow yourself to be defined by your external rotten mood in lieu of your inner golden self.



In honor of the "Happy Month" of Adar, I would like to share with you the following fascinating Riddle: When does one recite Al Hanisim on Taanis Esther, but not on Purim?! A similar question can be posed with regards to this week: When does one recite Yaaleh V'yavoh on Erev Rosh Chodesh, but not on Rosh Chodesh?!

As is well known, our shul boasts a Plag Mincha/Maariv Minyan, every day. There is an intriguing question that was raised as to whether or not the Plag Minyan should be reciting Al Hanisim in the Maariv recited at the end of Taanis Esther, leading into Purim. On the one hand the actual holiday of Purim – with all its glory – has not yet made its grand entrance, so, technically speaking, it is not yet Purim. On the other hand, they are, in fact, davening the Maariv of Purim, which should seemingly warrant the recital of Al Hanisim.

The same question can be raised 24 hours later, if one davens Maariv of Shushan Purim, at the end of Purim day, after the Plag. (It may be hard to find such a minyan – just as Ohr Chaim does not have their Plag Minyan on Purim – as most people are not in a rush to end the festivities.) This is the flip-side situation: On the one hand, the Purim music is still blaring and it is still Purim. On the other hand, they are davening the Maariv of Shushan Purim, which should necessitate leaving out Al Hanisim.

A similar question can be raised, this week, in regards to the early Shabbos Minyan, who daven Maariv of Friday night, while it is still Friday afternoon, which is Rosh Chodesh, A similar

question can be raised, this week, in regards to the early Shabbos Minyan in Blueberry Hill, where they daven Maariv of Friday night, while it is still Friday afternoon, which is Rosh Chodesh. Should one still be reciting Ya'aleh V'yavoh – when davening Maariv of the next day – after Plag on Rosh Chodesh? Conversely, if one davened Maariv this week at the Plag Minyan, on Wednesday, Erev Rosh Chodesh, leading into Rosh Chodesh, does he recite Ya'aleh V'yavoh?

The answer to all of these queries can be found in the Mishna Brura of Hilchos Purim. The Shulchan Aruch states that one should recite Al Hanisim in the tefilah of Maariv, on the night of Purim. The Mishna Brura adds that this applies even if one davens before nightfall. In Shaar Hatziun, the Mishna Brura supports this notion, based on the following proof. All of the poskim affirm that one may daven Maariv after Plag on every evening, and yet we do not find any clause stating that if it is a Yom Tov evening, when a special tefilah is added (e.g. Chanuka, Purim or Rosh Chodesh) then one should daven Maariv and not recite this addition. We must, therefore, assume that if one davens Maariv after Plag, he does, in fact, add Al Hanisim, going into Chanuka and Purim, or Yaaleh V'yavoh, going into Rosh Chodesh. Hence, if one davens the evening going into Purim, from Plag and onwards, he would indeed say Al Hanisim.

The reason for this, says the Mishna Brura, is that someone who is davening Maariv after Plag is following the opinion of Rabbi Yehudah, who considers this

time as night in regards to davening Maariv and, therefore, one should follow the regulations of a tefilah which is said at night, and should add Yaaleh V'yavoh or Al Hanisim, as if it was already after nightfall.

Based on this understanding, the flip-side would apply, as well, and if one davens Maariv at the end of the Purim day, he would not recite Al Hanisim. Since he is following the opinion of Rabbi Yehudah, it is considered as night in regards to davening Maariv and, therefore, one should follow the regulations of a tefilah which is said at night, and, therefore skip Al Hanisim, as if he was davening when it was already after nightfall.

The same would apply to the early Shabbos minyan (or technically any day) when Rosh Chodesh is Friday. One who davens Maariv after Plag is considering it as the next day, and would no longer say Yaaleh V'yavoh.

The Mishna Brura adds an even bigger chidush. If one is in the middle of his Purim Seuda and davened Maariv with the Plag Minyan, he may no longer recite Al Hanisim in bentching. This is based on the concept of tarti d'sasri, two things that are contradicting. Once a person did something to consider it night, he can no longer recite Al Hanisim which is recited during the day.

In conclusion, the Maariv after Plag has the same halachic status as the Maariv of those who daven after nightfall, and on the evening of Purim, they do recite Al Hanisim, and on the evening after Purim, they would not.

Wishing you a wonderful Shabbos and A Happy Rosh Chodesh Adar,

Rabbi Nachum Scheiner

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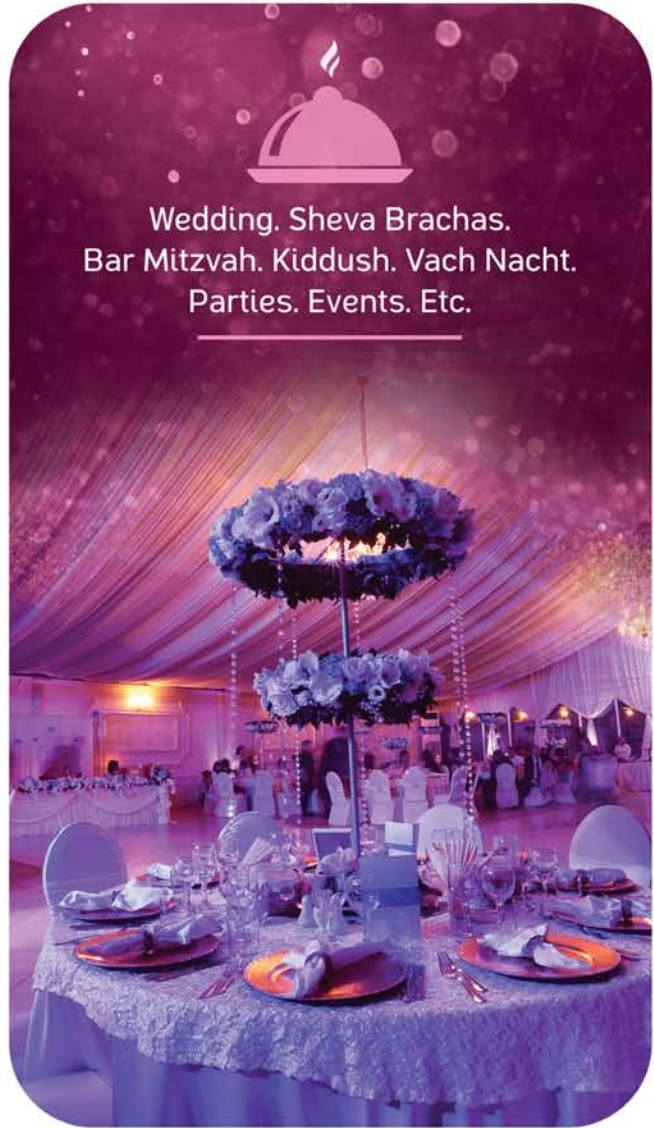
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LED BY: GABRIEL HOFFNUNG, PHD
Gabriel Hoffnung, PhD is a postdoctoral fellow at the Center for Anxiety. He received his doctorate in clinical/health psychology from the Ferkauf Graduate School of Psychology at Yeshiva University. Dr. Hoffnung combines a strong background in neuropsychology and the health sciences with a situated behavioral approach to formulate evidence-based approaches to OCD and anxiety disorders among children, adolescents, and adults.

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you can just come in and have a hot cup of coffee or a delicious nutritious soup. The Achdus and sense of community provided by our Bais Medrash is truly remarkable. Say thank you to our Bais Medrash and community by participating in this project.

It seems that building campaigns are built into the DNA of the Jewish people from time immemorial. Beginning with this week's Torah reading and continuing for the next number of weeks we will be informed of the contributions of the Jewish people to the construction of the Mishkan/Tabernacle and to the exquisite details regarding the construction of that building and of its holy artifacts.

Throughout Jewish history a central building of prayer, worship and devotion has always been at the center of Jewish society and thought. Both the first and second Temples were the center of Jewish life during their centuries of existence. And throughout the long exile of the Jewish people, after the destruction of the Second Temple, the longing to restore the temple and have it built once again has never wavered.

Yet, it must be admitted and recognized that most of Jewish history, over the past millennia, has taken place without such a Temple and its physical representations present in the actuality of Jewish living. The Jewish people substituted synagogues and houses of worship large and small, study of Torah and community organizations for the lack of the central building of the Temple in Jerusalem.

We created miniature sanctuaries that carried us through very dark times and enormous challenges. This remarkable accomplishment of substitution for what seemed to be the central base of Judaism and the Jewish people is a prime example of the resiliency of the Jewish people and of the benevolent hand of God, so to speak, to help guide and preserve us against all odds.

The landscape of the world will reveal that in almost every corner of the globe there were or still are active synagogues built by the Jewish people. Their styles of architecture certainly differ as do the materials from which they were or are built. Nevertheless, they are all bound together in facing Jerusalem and preserving the holy traditions of prayer and services to God and humans. All attempts to change the form and nature of these synagogues were only temporary and fleeting.

The rhythm of centuries and of the mysterious but omnipresent ethos of holiness that these synagogues still contain, have remained the rock of the civilization of Judaism and the Jewish people. All of these buildings were built by love and sacrifice, vision and hope, sweat and tears. The commandment that appears in this week's Torah reading to "make for Me a dedicated sanctuary" was not limited to the generation of Moshe and those who wandered in the wilderness of the desert of Sinai.

That call has echoed throughout Jewish history in every time and place where Jews settled or even visited. From the grandeur of the synagogues of Amsterdam to the small huts of the Ukraine and Lithuania, even to the basements of homes in the suburbs of the major cities of the United States, Jews have always constructed and dedicated their houses of worship and made them centerpieces of their personal and communal life. This is one of the many miraculous events that mark the Jewish story throughout history.

JOKE OF THE WEEK



Studies have shown that 20 seconds of laughing is as healthy as 30 minutes of jogging, So here I am sitting on the park bench laughing at all the joggers!!!

Daughter: I mean what you don't seem to realize is that inside of me, inside of me, there is a thin person just screaming to get out.
Mother: Just the one, dear?

Inside me there's a thin person struggling to get out, but I can usually sedate him with four or five cupcakes

D.I.E.T. = Did I Eat That? D.I.E.T. = Do I Eat Today? D.I.E.T. = Don't Indulge Every Time

Long Life

A man goes to the doctor and says, "Doc, I would like to live a long life. What should I do?"
"I think that is a wise decision," the doctor replies. "Let's see, do you smoke?"
"Oh.. Half a pack a day." The Doctor says "Starting NOW, no more smoking." The man agrees.
The doctor then asks, "Do you drink?" "Oh, well Doc, not much, just a bit of wine with my meals, and a beer or

two every once in a while." "Starting now, you drink only water. No exceptions." The man is a bit upset, but also agrees.
The doctor asks, "How do you eat?" "Oh, well, you know, Doc, normal stuff." "Starting now you are going on a very strict diet. You are going to eat only raw vegetables, with no dressing, and non-fat cottage cheese."
The man is now really worried. "Doc, is all this really necessary?" "Do you want to live long?" "Yes." "Well then, it's absolutely necessary. And don't even think of breaking the diet." The man is quite appalled. "Doc... Are you sure I'm going to live longer this way?" The doctor replies "I have no idea, but however long you live, I assure you is going to seem like an eternity!"

Diet Coke

Two Chelmers decided to split a can of Diet Coke. One opened the can, and poured half the contents into his own glass, and half into his friend's glass. Before tossing the can, he stopped to read the nutritional information on the side. "Only one calorie per can," he read aloud. "Hmm," murmured the other Chelmer. "I wonder which glass has the calorie?"

Warning! Pizza will make your clothes shrink.

Like Father, Like Daughter

Rabbi Ephraim Shapiro

מאת כל איש אשר ידבנו לבו

From every man whose heart motivates him... (Shemot 25:2)

It was just a few hours after Shabbos ended that sixteen-year-old Nechama said aloud, "Baruch Hashem, tonight I can resume sleeping with a pillow." Just barely making out what Nechama muttered, her parents paused their own conversation. "Nechama, did you say something?" "Oh, don't worry," replied Nechama, "it's nothing." Having caught fragments of what was said, her parents asked her to repeat herself. "Okay," Nechama said, "I'll tell you."

"A year ago, my class was told that our Rebbe had unfortunately turned ill. I really admired and respected him, and when I heard that he needed to undergo treatment, I wondered if I could do something special to identify with his discomfort and perhaps serve as a merit for his recovery. I decided to remove my pillow from under my head whenever I would go to sleep until his health was restored.

"It was just today, a year after he started his treatment, that I heard great news. He has fully recovered and is ready to return to a normal schedule. This is what I meant when I said, 'Baruch Hashem, tonight I can resume sleeping with a pillow.'"

Such was the care and concern of a sixteen-year-old girl. Someone else's discomfort was her own discomfort. She looked at another Jew's situation and felt as if it were her own.

That is one story. Now let me share with you another.

Allen is one of my beloved congregants in North Miami Beach. A sweet and considerate man, I was happy to run into him and a number of other gentlemen at a wedding. They were all partaking of the ice cream dessert being served, except for Allen. I knew Allen to be an ice cream lover, and his abstinence led me to wonder if maybe something had occurred. Turning to him later, I said, "Allen, don't you love ice cream? You didn't want to have any at the wedding?" Looking back at me, Allen replied, "Rabbi Shapiro, allow me to explain.

"You probably remember how last year, when the situation in Israel wasn't the best, you mentioned that every one of us should consider what we can take on to feel the pain of our fellow brothers and sisters. 'Don't be apathetic,' you said; 'be empathetic.' After hearing you speak, I thought about what I could do. I then decided that I would refrain from eating ice cream until the conditions in Israel improved.

"That is why I didn't have any ice cream at the wedding. I have stopped eating ice cream



now for a while, and I wasn't going to start then."

Now what relevance do these two stories have with each other? Allen never knew about Nechama's practice nor did she know about his.

Because, the girl who chose not to sleep with a pillow for a year, is the daughter of the man who refrained from eating ice cream. Nechama is the daughter of Allen. Nechama never knew about her father's abstinence, yet her education within her home was such that when she heard about another's pain, it became her own. And where did she learn to feel that way? Her father.

The messages we send our children, even those which are nonverbal and seem so ever subtle and subliminal, have the greatest of impacts. Sometimes, we need not even say anything to them, yet they pick up on our cues and follow in our ways.

That is what it means to educate a child.

THE BEST MERCHANDISE BELONGS TO THE STUDENT OF TORAH

Rabbi Yissocher Frand

There is a Medrash Tanchuma on this week's parsha that relates the following incident. The Medrash is brought in connection with the pasuk "For I have given you a good item (lekach tov), do not forsake my Torah" [Mishlei 4:2].

There was a Torah scholar riding on a boat with many businessmen. They all had their wares with them. They asked the Torah scholar, "Where is your merchandise?" The Torah scholar responded, "My merchandise is better than yours." They searched throughout the boat and could find nothing. They began to mock him.

Pirates attacked the boat. They robbed and plundered all that was on the boat. Everyone was left destitute. When they arrived at the port and entered the country, they were all 'in the same boat' - without any merchandise to sell.

The Talmid Chochom [Torah scholar] entered the Beis Medrash and began lecturing. People recognized that he was a great scholar. They treated him with honor and asked that he become their Rabbi, promising him a large

salary. This Talmid Chochom was now secure. All of a sudden, the businessmen who had made fun of him on the boat asked him to put in a good word for them with the townspeople. The Talmid Chochom responded, "I told you that my 'merchandise' was better than your 'merchandise'. Your goods can be lost and destroyed; but mine are preserved."

The Medrash concludes that this is the meaning of the pasuk, "For I have given you a good item, do not forsake my Torah". [As in the (Yiddish) song, "Torah is de beste Sechora" (Torah is the best business).]

This Medrash has a lesson for all of us. Besides all the tremendous advantages of sitting and learning, of establishing fixed times for Torah study, of the spiritual pleasure that Torah provides to people, there is one other thing about Torah that people must start considering. Everybody plans for retirement. Everyone has their IRAs and their 401K plans and pension programs,

and so forth. G-d willing, there will come a day when we will not need to go to work. So what will be then? Torah is the best business.

One who wants to plan for his retirement should "get into" learning. One who is in learning will always have something. He will always have the 'business' of Torah. A person may become rich or poor; he may have friends or lose them. But there is one thing that he will always have — Torah! Torah can never be taken away from him!

A Jew once came to the Sefas Emes (1847-1905). He was a widower who had just lost his wife. He had been married for decades and now he complained to the Sefas Emes, "Rebbe, I'm lonely." The Sefas Emes told him "When a Jew has a page of Talmud, he is never alone." This is a very penetrating observation. A person can be stripped of his money, of his family, but never of his Gemara. This is the parable of the businessmen and the Talmid Chochom in the Medrash. The best wares belong to the student of Torah.



REASONS FOR DESIGNATING SPECIFIC EIDIM

We previously discussed some of the answers of how to deal with the relatives in attendance, at every chasuna, which could invalidate the testimony of the other eidim. We will now discuss the reason to designate specific eidim:

1. The Kitzos Hachoshen (36:1) writes that the relatives are usually the ones that are close to the chupa and see clearly the kiddushin. If we would not call anyone else up, it may very well be that the kosher witnesses will be too far away to see and hear the kiddushin. The Aruch Hashulchan (E”H 42:31) also concurs with this reasoning. He adds that even if they are close by, they are often caught up in the festivities and are not focused on the kiddushin.

2. The Maharim Shik (C”M 57) quotes his illustrious rebbi, the Chasam Sofer, who had the practice to designate two eidim. The Maharim Shik goes on to explain that this is a better method than announcing that all the kosher bystanders should testify. This is based on a halachic regulation: when there are many witnesses designated for a get, they must all come forth and testify in order to validate the get. The same should apply to kiddushin and if they announce that all qualified witnesses should be witnesses, every single qualified participant would have to watch and testify, in order to validate the kiddushin.

The Shu”t Binyan Tzion (157), on the other hand, writes that he never saw this practice of designating two eidim and he writes that it is preferable not to designate any witnesses. He explains that by designating specifically two eidim, all others are excluded and if one of the eidim is disqualified, the entire kiddushin is jeopardized. However, if all of the kosher eidim are used, we are bound to have a few kosher witnesses that can be used as backups.

The Maharam Shik, however, writes that this is a non-issue. He proves this from the words of the Rama (E”H 42:4), in the name of the Rivash (479), who states that even if they designate specific witnesses, the other kosher witnesses are not excluded and can still be used as backups, if necessary.

In summary, the prevalent practice is to designate eidim, but, if necessary, we can still use other kosher witnesses for a backup.

COMMUNITY KOLLEL NEWS:

Special for the month of Adar: As the night kollel is wrapping up the zman, an in-depth study of the laws of Kiddushin and Nisuin – the rules and regulations of the Jewish wedding – the Kollel is having a major review of the various topics covered this zman. So, even if you missed the first round, you can still catch up and gain clarity on the “ins and outs” of what goes on at a chasuna. Come join us and we will set you up with a wonderful chavrusa.

The Night Kollel will be hosting another shiur from the esteemed Rav Yitzchok Lichtenstein, on Sunday evening, Feb. 18, in continuation of the topic: “Seder Kidushin and Nissuin – Halachah L’maaseh.” I gave a shiur on Monday evening, on the topic: “Chupah and the yichud room – Halachic requirements.”

As always, there will be an MP3 available in the shul of all of the shiurim given on this fundamental topic: “Seder Kidushin and Nissuin.”

Yeshivas Kiyumu v’Kiblu: Once again, we are pleased to announce an exciting learning program for the auspicious days of Purim, with Matan Schara B’tzida. All learning will take place in 18 Forshay Upstairs.

The schedule is as follows: Purim Night: at least 1 hour between 9-11:00pm. Purim Day: at least 1 ½ hours between 9am-1:30pm. Refreshments will be served.

Shushan Purim: at least 2 hours between 10am-1pm. Breakfast 9:15-10am and Lunch 1-1:30pm 20 in the Tent.

This program caters to all over Bar Mitzva. For more information, please contact: 845 293 0670 // BMOCKN@gmail.com

Shovavim: At the close of these propitious days of Shovavim, the Night Kollel hosted a shiur by Rabbi Yisroel Simcha Schorr, Rosh Yeshivas Ohr Sameiach, who discussed the greatness of these propitious days of Shovavim, when a person can always return to Hashem, no matter how far he has fallen. He discussed the fact that these days are the roots of redemption for all future generations and the great opportunity therein for spiritual growth.

The Shovavim Program had its final learning session on Friday morning, from 4AM-7AM. One pair of chavrusos commented poignantly that he felt as if this was a continuation of the Thursday night chavrusa learning that they used to have into the wee hours of the morning, when they learned together in the Mir, in Eretz Yisroel a decade ago. In addition, there was even a group of bochurim who drove in from Lakewood, literally staying up the whole night to be a part of this grand Kiddush Hashem.

In honor of the last week of the program, the venerable Forshay Rebbe, Rabbi Chaim Leibish Rottenberg Shlita, spoke about how these are the days of arousing our ahavas Hashem, as a preparation for the days of kabalas hatorah. This avodah culminates with the reading of the shkalim, which were used for building the Mishkan and as the Gemara tells us was the antidote to counteract Haman’s evil plans.

Wishing you a Good Shabbos and a Happy Rosh Chodesh Adar,

Rabbi Nachum Scheiner



Guest speaker Rabbi Rottenberg at the early Friday morning shovuvim learning

Rabbi Nachum Scheiner Ohr Chaim Night Kollel

פורים ע"ח

Maariv	Megilla	Location
6:20	6:30	18 Tent
Childrens program	6:00	18 Upstairs
With megillah		
6:14 Chabad	6:25pm	20 Upstairs
	9:00	18 Upstairs
	11:00	18 Upstairs

Simchas Purim / Live Music & Dancing
20 Forshay, Tent 8:30 – 10:00 pm

Shacharis	Megilla	Location
6:00 Vasikin	6:45	18 Tent
6:15am	6:45	18 Main Floor
7:00	7:35	20 Upstairs
7:30	8:05	20 Tent
8:00	8:35	18 Main floor
8:30	9:05	18 Tent
9:00 Chabad	9:35	20 Upstairs
9:30	10:05	20 Downstairs
10:00	10:35	18 Main floor
10:30	11:00	18 Tent
	1:00pm	18 Upstairs
	3:45	18 Upstairs

Mincha 18 Main Floor	Maariv 18 Main Floor
12:40pm	9:00
1:00	9:30
1:30	10:00
2:00	10:30
2:30	11:00
3:00	
3:30	
4:00	
4:30	
5:00	



בית מדרש אור חיים

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COMMUNITY LEARNING CENTER
18 FORSHAY ROAD, MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

PURIM 5778 - 2018 Schedule & Programs

זמנים לתענית אסתר

מנחה 18 Main Floor

12:40
1:00
1:30
2:00
2:30
3:00
3:30

מחצית השקל
פלאג: 4:35
שקיעה: 5:46

מעריב followed by מנחה

4:10 18 פלאג מנין ↓
5:25 18 שקיעה מנין ↓
5:45 18 Upstairs
6:00 18 ↓

מעריב:

4:35 18 ↓
5:45 18 ↓
6:05 18 back room
6:20 18 tent

Megilla 6:30 - 18 Tent

COME LEARN & WIN PURIM 9:30-10:30 AM

YESHIVAS MORDECHAI HATZADIK
FATHERS & SONS! ALL ARE WELCOME!
"לך בָּנוּס אֶת כָּל הַיְהוּדִים"
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קימו וקבלו
Under the direction of Rabbi Nachum Scheiner
פורים תשע"ח

We are pleased to announce
Yeshivas Kiyumu v'Kiblu
With Matan Schara B'tzida

SCHEDULE

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1 hour between 9-11:00pm

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All learning will take place 18 Upstairs

This program caters to all over Bar Mitzva.

For more information, please contact:
845 293 0670 // BMOCNK@gmail.com

Just so you should know...



205 DAYS UNTIL UMAN

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Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,
please email us at betsuggestions@gmail.com

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